

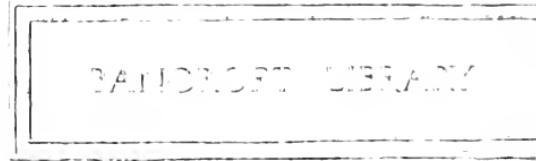
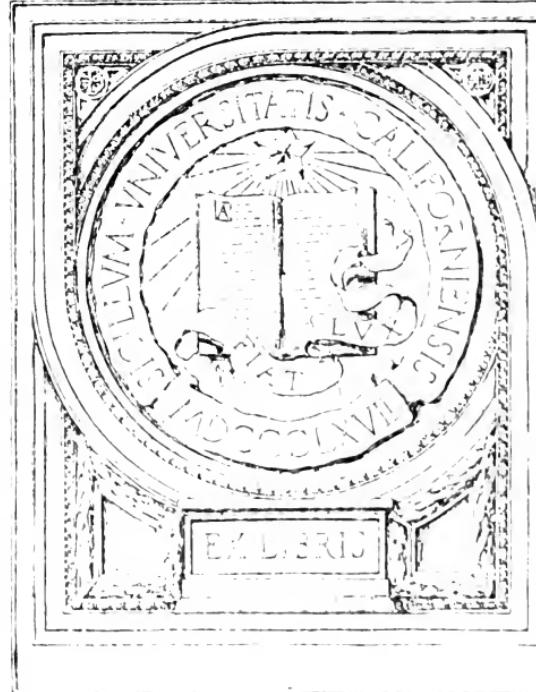
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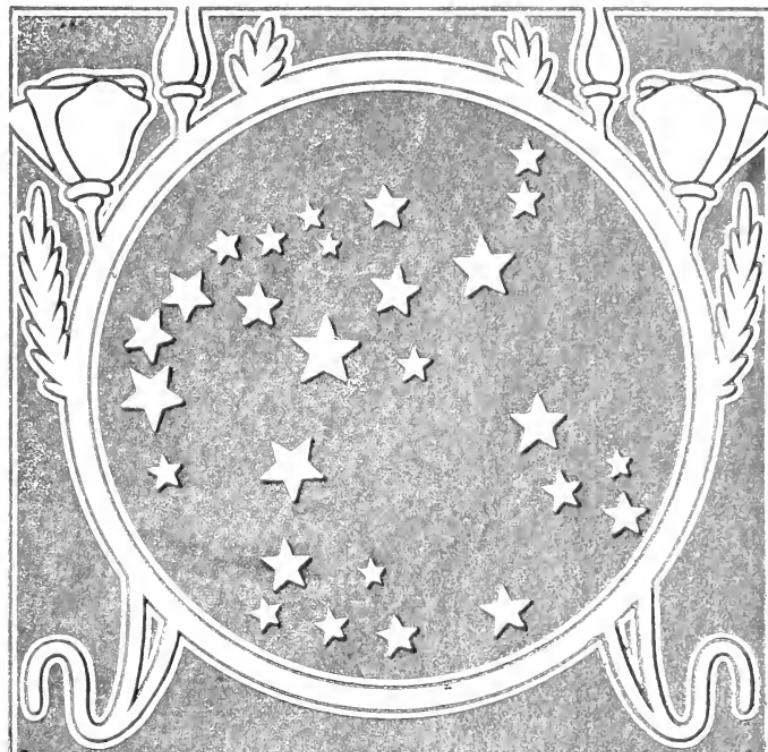
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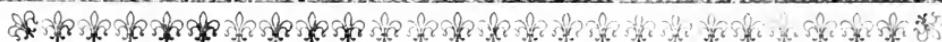
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VOL. III.

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NO. 12.

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Can We Save the Boys

By J. D. SCULLER M. D.

Superintendent State Reform Schools, Pontiac, Illinois.

(From the Report of W. C. HENDRICKS to the Penological Commission of California, 1886.

Men and women who never have had any boys can always best tell how to save them. I have some of my own, and a great many belonging to other people, and, therefore, should know very little about the subject. The plan was once tried of having men "ready made," without the boys. The man was such a failure that the experiment has never been repeated. Men are only overgrown boys, some of them hardly that. There are three classes about whom we naturally ask, "Can we save the boys?" The first class will be saved without much trouble or trying. The second class will be greatly benefited and improved by efforts in their behalf. The third class is IN ARTICULO MORTIS, morally dying or dead.

Members of the first class you may have read about in good little books, or, it may be, you may have met them in every-day life, if you have kept your eyes and, more particularly, your ears open. They never gave their mothers a heartache since birth. Their thoughts and feelings and actions seem always modified by a halo of old age. Their whole character is rounded off. No ugly,

scraggy scars deface their symmetrical reputation. The mold in which they were cast must have been perfect. They love to read the lives of saints and martyrs; they never smoke cigars, chew tobacco, or drink liquor; never were seen at a horse-race, or playing a game of baseball. Ninety per cent of this class die young. The remaining ten per cent, if they grow to manhood, must be those critical, complaining, inoffensive old bachelors, who "need no repentance."

The second class of boys is what, in aesthetical society, might be called rather fast boys, with too much life, yet good-hearted boys. They will get into a fight now and then, with the result sometimes of a black eye. Some of them will even run off from school to see a horse-trot, or to visit a circus, if they know that Jumbo or Barnum will be on exhibition. They will jump into the river to save a drowning kitten, and yet rob a bird's nest. This is the class whose eyes dance when they read "Jack, the Giant Killer," and wish they had his sword of sharpness, and his cap of knowledge, that they might set free all the beautiful lady captives

of all the Bluebeards in the world.

From this class come our best business men, our best teachers, and our best preachers. In fact, the stamina, the backbone, the fiber of the world, are in it. The pushing, energetic, "no-such-word-as-fail" men, the man whose pocket is always open, and whose heart is ever softened by suffering, are from this class. Your heroes, who marched with unwavering step up to the loaded cannon's mouth, and died with victory's shout on your battle-fields; the men who, with disease on one hand and death on the other, but with the "good news" in their souls, have pierced the thickets of Africa and climbed Abyssinian mountains, to carry the bread of life to dying men and women, are from this second class.

Sometimes, a few of them drop down into the third class, and get into prison and disrepute. Somebody did not do his duty, or they might, they should have been saved.

Now, we come to the third class; the boys who will make our criminals, who will be our law breakers; the boys who love the world, the flesh and the devil. A few of them get into the reform school, and the rest are good raw material from which to make politicians and criminal lawyers.

The boys who prowl the streets at midnight, whose hands are too soft for manual labor, who are too young and delicate to work, belong to this class. The streets at midnight and no work will damn the best boy that ever a mother nursed. These boys for whole nights will not be at home. They are very positive that the principal of the public school is not fit to teach; and, as like produces like, the parents generally sympathize with their promising boys. These are boys who only attend Sabbath school about the time of picnics; and then they can attend all in town, if the hours are suitable. Solomon says you may "bray them in a mortar among wheat with a pestle," but you will only damage the wheat. These are the boys who hold truth such a precious jewel that they keep

it locked up safely at home, and never carry it abroad with them; boys who can, on the street corners, curse and blaspheme their God as early in years as there are letters in their oaths; who can smoke and chew and drink; can push their caps on one side, and leer at passers-by when only children; who pore over those five-cent pollutions called novels; who think that Jack Sheppard, Dick Turpin, Claude Duval, and Jessie James are heroes of heroes. These are the boys who will make the thieves and criminals of society; who will fill our reformatories, our prisons, our jails, and penitentiaries.

We have now diagnosed the three classes. What is the prognosis?

The first class is out of danger. The second class fevered, but with careful nursing should get well. The third class almost past redemption, not very much hope.

Of the first class, we have nothing to say. All is well with them. Of the second class, we say they should be saved. Our Sunday schools, our public libraries, our social gatherings, our sacred songs, our preaching, are for such boys. To save them is the work of noble men and women all over the land. Our churches and Sunday schools should try to bring them in, cry to them to come in press them in, draw them in by example as well as precept. When they are in, you should teach them that, when they think they are too big for the Sunday school, there is another school a little higher up, the house of God, and, God helping, they should be saved.

You may not be able to make all of them saints, but you can make them honest, law-abiding men. From twenty to thirty per cent of this class will drop down into the third class. The rest are like clay in the potter's hand: they can be molded into the fashion of men.

This is the class where efforts for their salvation will return a rich harvest in the day when God makes up his jewels.

But we must be honest in our work. It will not do to preach to a

boy meekness, and then get angry; or patience, and be petulant; or firmness, and be wavering like the wind; or honesty, and the next day cheat your neighbor in a trade; or faith, and yet take every step by sight alone; or total abstinence, while your breath smells of whisky. You may preach all these virtues and moral excellences to men, but you cannot do it successfully to boys. Their critical side is always uppermost; and their conclusions, drawn from their own premises, are always favorable to their own side of the case, without using the reason of maturer years.

You tell a boy he must walk in such and such a way, his actions must be on the square, if he ever expects to be strong or wise or beautiful. Your lesson is ended, and you forget your own theories; but that boy watches, and sees the first step you take out of the road you pointed out to HIM. Your lesson has lost its power, and the boy has lost for you his respect. Boys are like women—think rapidly, come to conclusions quickly, and generally they are not far from right. Boys demand honest teaching, honest practice, otherwise they would better have none.

So far, I have spoken only of boys who have been blessed with parental care. Many of the Arabs belonging to the community have no such care. They are left to fight the battle of life alone, the world for their stepmother; sorrow their only schoolmaster. It takes far more innate virtue for a boy under such circumstances to grow into an honest, God-fearing man than it does for a boy who is kindly watched and cared for; and, for this very reason, the more loudly comes the Macedonian cry, "Help us! help us!"

"What can I do for you?" a lady once asked a weeping orphan. "O ma'am, you can aye speak a kind word to me; for I have no mother like the rest," If there be no help nor kind words for such boys from good men and women, then may "God hear the voice of the lads," and rouse us to our duty. The sav-

ing of such boys is a work, not a myth; a fact, not a theory; a privilege as well as a duty.

Sir Humphry Davy was once asked for a list of his greatest discoveries. He answered, "My greatest discovery was Michael Faraday." He found him, a poor boy, washing bottles in his laboratory. He lifted him up, till he became one of the world's greatest men. The Christian worker who discovers a good mind and soul, though amid poverty and rags, is among the greatest of modern discoveries.

Dr. Guthrie, of Edinburgh, one of the fathers of ragged schools, was once at a meeting where a speaker described Dr. Guthrie's ragged school children as "the scum of the country." When the doctor's turn for speaking came, he seized a sheet of writing paper lying on the table, and, holding it up, said: "This was once the scum of the country—once foul, dirty, wretched rags. In it now, white as the snows of heaven, behold an emblem of the work our ragged schools have achieved." The harvest truly is plenteous, but some of the laborers have lost their reaping-hooks.

We now come to the third class. I have had some little experience with this class; and I am convinced, after no little thought, that the State should demand the guardianship of the children of all parents who, either from their criminal proclivities or actual transgressions, are unfit to manage their children other than raise them as lawbreakers or vagabonds. The State should take them when they are young enough to be susceptible to moral lessons, if there be any moral soil to plant on. A man found sowing thistle seed on another man's farm or scattering firebrands in a city should at once be punished. Yet this nation, founded on democracy, whose very existence depends on the virtue of its members, suffers a criminal class to grow, whose whole aim and object is to undermine the confidence of the community and to weaken the strength of the Commonwealth. The State has

a right in self-defence to seek to control and try to subdue all influences tending to weaken its powers; and the State, in trying to save itself, might be the means of saving many boys, who otherwise would go to destruction.

The boys of this third class are not all from the criminal ranks. We find, on examination, that there may be perhaps twenty per cent from respectable and well regulated homes, thirty per cent from the careless, undisciplined, but not necessarily criminal, families, and fifty per cent from the criminal classes of society.

"How are we to save them?" For six thousand years, that interrogation has stood practically unanswered.

We can find as many theories from men and books for the social and moral redemption of this class as there are patent medicines for the cure of physical diseases, and experience proves that the one has about as much potency as the other. The criminal bred and born can, in my opinion, be cured only by stopping production. You cannot change a scrub into a shorthorn or a lion into a lamb all at once, even if you take charge of them when young. Non-production is the only radical salvation I know of, both for the criminal and the security of society.

How hard the task is to save such a class!

Yet sometimes from just such families springs a boy or girl who stands out like a beacon light on the dangerous, rugged seashore. The storm has blown over. Still, with steady light they shine, while all around is ruin, wreck and death.

Save the boys? It is the MEN and WOMEN, the FATHERS and MOTHERS of the land, whom we must save, or separate the boys from such influences.

I hear some one say : "You can change the leopard's spots. Pray for them." Another says, "Preach to them." "Love them," says a third. "Show them they are on the broad road to ruin. Call to them: 'Turn

ye! turn ye! why will ye die?' Christ will wash away all your sins, and make you whiter than snow." No person knows better what to do with bad boys than those who never had any experience with such. What wild and mistaken notions some good people have of what they could do with this class of boys!

Dr. K. was visiting our school on a mission to try to do the boys some good. He had visited jails for several years, and talked to the inmates every Sabbath. He was a simple, good-hearted man. He began in a very confidential manner. "Boys, if I could have only seen you, and told you what I am going to tell you to-night, not one of you would have been here." The boys were all attention at once, evidently thinking it was some new dodge to beat the Judge and jury who committed them. Then he began to read, "Come unto me, all ye that labor and are heavy laden, and I"—By this time, you could hear, sotto voce, "It's a sell," "Tell it to the marines," etc. The doctor might understand the organic stomach; the spiritual organ of digestion in a bad boy he never had dissected. Evidently, he imagined they had never heard that story before.

One of our own Livingston County Sunday School Superintendents, when visiting the school one day, after being through the shops and school-rooms among the boys, says: "Doctor, what these boys need is praying for. You cannot tell me anything about boys. These are no worse than others. I have taught too many Sunday schools not to know boys when I see them." He feels in his pocket for his handkerchief. Gone! "Say, R., did not I put a handkerchief in my pocket before I started for the school?"

"I thought you did; but never mind, here's mine."

"Ah! Oh! I'll bet [Sunday school teachers should never bet] the little devils have stolen it."

A poet has said:

"One man may look into the skies,
And see ten thousand angels smiling
down."

Another looks, and sees as many demons frown."

A twenty-five cent handkerchief changed the very angelic smiles of these boys to demon frowns in a very short space of time. From very good little boys to very bad little devils (especially by one who knew boys so well), all in the same breath, is what might be called instantaneous CONVERSION. The unrighteous might call it AVERSION.

The Sabbath service in a reform school is of great importance. It is often very difficult to find preachers who can combine common sense and theology. Many years ago, a Superintendent of a very large prison informed me that he had thirteen different preachers follow each other in succession on Sabbath day with the prodigal son evidently impressed with Dr. K.'s idea, that they never had heard it before.

In the State Reform School at Pontiac, Illinois, in the spring of 1881, we had a layman give an excellent talk on the prodigal son; the following Sabbath, ditto by a preacher; and the third Sabbath I trembled with fear lest we, too, were in for an epidemic of prodigal, and I must say the most brilliant man of them all gave us a talk on the prodigal son for forty-five minutes. On the fourth Sabbath, one of my teachers whispered to the minister, as he entered the chapel door, "Talk to us on anything but the prodigal son;" and, but for that warning, we should have had an address on that matchless story. Washington's little hatchet and the prodigal eating husks are the bugbears of reform schools. The boys don't believe the hatchet lie; and some of them think husks are not so bad, if the roasting ears are underneath.

When I was Assistant Superintendent in the St. Louis House of Refuge, we were often visited on Sabbath day by members of the "Praying Band," a company of noble men and women, whose only aim was the good of the community and the glory of God. One of the ladies, named Mrs. R., was very anx-

ious to secure a situation in the Refuge. "If I were an officer," she said, "I could show you a better way to govern these boys, doctor—more Bible and less whip." Ultimately, she was employed as a cook. She gave up her keys—had no use for them—left the pantry unlocked, so that "trusting" the boys would make them honest. She got Bibles, and leave to have family worship in the morning as an experiment. Hams disappeared, pies took wings and flew away; and I found, on investigation, always during prayers. I told the boys they must give her a chance, she was working for their welfare. I cautioned her to see that the boys did not steal from her. She was very indignant that I should even suspect such a thing.

"Doctor, that is the very way to make boys dishonest. These boys are wonderfully improved. Some of them now are almost under conviction for their sin."

There was soon so much stealing from the pantry that I determined to bring the whole thing to a focus. One morning, with great caution, a position was obtained, commanding a full view of the battle-field. After kneeling in prayer (which was the outpouring of at least one good honest soul), all the boys with one consent and without invitation made for the substantials in the pantry. Everything comes to an end. So did that prayer; but the boys knew the ending, and were leaving the pantry to take their humble position beside their teacher, when an awful statue, with index finger pointing straight toward that pantry door, stopped their further progress. The first boy (colored) who appeared at the door had, in his hurry, put his head into a milk-pan and lapped the milk, as heroes before him did water, and the sight he met deprived him of power to wipe away the evidence. Another behind him had pockets full of doughnuts; some had one thing, some another. Eight boys trying to get through a two-foot-ten door, with a horrible ogre in plain sight ten feet away. It must have been only fancy, but, if the colored boy

was not white for a few moments, then he never will be. When the prayer was ended, and Mrs. R. rose to her feet, the scene was worthy the pencil of a Hogarth. She then learned more of human nature in ten seconds than in the previous forty-five years of her life. Not one word was spoken. The next time I saw her, she was engaged in breaking off branches from a peach tree for some purpose.

"Well, Mrs. R., how do you get along with the boys now?"

"Pretty well, doctor, pretty well. I think I'll manage them as long as the peach tree lasts."

I used to call it Mrs. R's conversion from BIBLE to PEACH TREE salvation. There is one thing I have found out, and that is, that between the Bible and the PEACH TREE there is a great gap, which ought to be filled with common sense.

At a convention of ministers in our city, seventeen of them came to the school to visit us. We assembled in chapel, and many of the clergymen were very anxious for an opportunity to speak to the boys. It was finally agreed that each man should not talk over five minutes. Some of them talked very well. One man said he never had had such an opportunity in all his ministry to speak a good word for the Master. Seven of them talked in the same general strain—"You are bought with a price; you do not belong to the State, not even to yourself." The eighth preacher, by his manner of speech and his shade of egotism, was anxious to impress on the boys' minds the full theological significance of the work of redemption. He thought he could make it so very plain that the runner yea, even the bad boy--could read it in his haste. He would illustrate, a dangerous quagmire to travel through with bad boys. He took out his watch, which, of course, was his own, as he had bought it. What a powerful illustration he could make of that fact!

"Boys, what is this I hold in my hand?"

Chorus: "A watch."

"What is it good for?"

Chorus: "To keep time."

"Now, where do you think I got it?"

Chorus: "Stole it."

That speech was the shortest of all, and also the last. Not another man would speak. You can imagine how much he had improved on the others in his illustration of redemption with a stolen watch. Every one of these teachers was a zealous, earnest worker for the Master. They were "harmless as doves," but not "wise as serpents." They would do for the first or second class, but for the third class of boys they were only beating the wind.

How, then, are they to be saved? It is one of God's modern miracles to save such. God works miracles even in these days. Pearls are very beautiful, but before they are ready for the necklace some one must have gone down into ocean's depths, braving death for the pearl oysters. Then he brings them to the surface, and spreads them out in long troughs in the sun that its warm rays may crack them open; and there, among the slush and decaying matter, he feels carefully for his pearls till he finds them. So is it with this class of humanity. You feel away down in the slums of vice and crime, in the dark prison cell, amid the wrecks of decayed hope and broken hearts, and sometimes you will find a pearl, a pearl of great price.

Is it worth the work, will it pay for the trouble? asks our pessimistic friend.

The eminent educator, Horace Mann, when delivering an address at the opening of a reformatory institution for boys, remarked that if only one boy was saved from ruin it would pay for all the cost, and care, and labor of establishing such an institution. After the exercises had closed, in private conversation a gentleman rallied Mr. Mann upon his statement, and said to him, "Did you not color that a little when you said that 'all' the expense and labor would be repaid if it only saved one

boy?" "No, sir; not if it was my boy," was the solemn and convincing reply. Every one of this class of boys, though in the depths of sin, though seethed in guilt and crime, is somebody's boy. Some father called him MY BOY; some mother on bended knees may now be sobbing out her heart's prayer—

"Where is my wandering boy to-night?
Go search for him where you will,
But bring him to me with all his blight,
And tell him I love him still."

The largest portion of this class use stimulants of some kind, though many of the worst and smartest are sober and cautious, their peculiar work requiring a cool head and a steady hand. There are many boys in this class who are not criminals by nature. The habits of society, the companionships they form, or the warped and narrow-minded discipline of the paternal home, may have had much to do with their fall. This portion of the third class, even in their most degraded hours, has yet a small spark of manhood left. Honor and gratitude the hereditary criminal never comprehended. I never yet met a born thief or property criminal who knew the meaning of honor. Their souls are as impermeable to gratitude as the granite slab to the rays of the sun. They are always innocent of the crimes charged against them. The fellow who did the deed generally escapes. They have always complaints to make—"not used as they should be;" "everybody down on them."

Away up in the Splugen Pass in Switzerland there is a clear crystal stream tumbling down the mountain side. It flows on through the meadows and shady woods; it moves slower and slower, till at last it retains so little of its original force that it has to be pumped into the Northern Sea at Rotterdam. Such is the beautiful Rhine, born on the hilltops among the eagles' nests, yet in old age vigor gone, and without tide-power enough to empty itself into the sea. How often in life have we the same result? Boys start out from Christian homes, from loving fathers and mothers, pure in

thought and feeling, as the Rhine water is pure amid the rugged hills of Switzerland. Yet we find them down in this third class, wrecked in their prime on ruin's beach. Down, down, manhood gone, good resolutions gone, their will-power in subjection to the devil. Yet they are somebody's boys and worth saving. I have said that the habits of society, companions, and home discipline were often the causes for their fall. Bad companions and drinking intoxicating drunks, habits formed before maturity, have often laid the way for deeds of crime and blood.

In regard to home discipline and the mistaken notions of good men, I must say, in many cases that I have seen, such discipline has only produced evil. A fine business man in Illinois had a boy in the Reform School. The boy did well, and was granted a ticket of leave, and then pardoned. I visited him, when his father told him, in my presence, that the first slip he made in his conduct, the very first error, he might as well leave the house, he would not tolerate him any longer in his folly. There was to be no baseball, nor circus, nor theater, but Sunday-school and church as often as he liked. Had this been a boy of the first class, or even the second, he might have been all right. He was not, and both the boy's conduct and that of his father were not what they should have been. You cannot make cast-iron rules to govern a family. Temperaments are not all the same, inclinations not all alike. Some of the family may inherit a little of the original savage. What is to be done with such? If you cannot get the boy up to your plane, you must come down to his and help him up to yours. Do not call down from the heights of exalted position, "When I was a boy like you, I never did this or that." Do not overrate your past goodness, and overrate your boy's present badness. That business man in Illinois was as far removed from his son, in feeling and sympathy, as the east is from the west. He wished to make his boy a saint or nothing. He must be

a model of goodness, and not like any common boy; otherwise, his father would wash his hands and say, "I am clean of this boy's blood." The ESSENCE of salvation in a worldly sense is the same, but there is a difference in DEGREE. There are many steps in a ladder, so there are many degrees in salvation. In the discipline of families, this fact of degrees in virtue has been overlooked, often to the damage of all concerned. If you can civilize the savage, you do well; but, if you will not civilize him, because you cannot Christianize him, then you do wrong. If you reform a drunkard, and make a sober man of him, and a better member of society, you have done a good work. If you will not do so, unless you can make him join some church, then you are not doing your duty.

Do not expect all your boys to stand on the top step of the ladder. You may find it hard work to get some of them out of the mud on to the lowest step; better there than in the mire. There are many inside of the church, even teaching others how to walk, whose shoes still show the traces of the clay and struggle to reach even the first round. I passed the store of that man I have mentioned, some time ago; and he did not even answer my nod. Years before, I had told him what I am now telling you ---that he could not allay his boy's spirit by curbs and halter. Punishment may maintain a rigid discipline, but punishment PER SE never reformed a man or boy. I advised him to try to be a companion as well as a father; that he might even take his boy to the circus, go out with him when he went to take a walk, rather go with him to some place of amusement than let him go alone, until the Bohemian spirit of the boy was broken into the harness of a quiet life; and that he might at least make his boy a law-abiding member of society, if he was not able to make

him a saint. He thought me worse than an infidel, and thinks I am a dangerous man. I told him some men would have to answer for more sins than their own. As I looked at him, in his own imagination on the topmost round of the ladder, tapping at the heavenly gate, I asked the question, Hast thou, my friend, yet taken the first step with the Man of Sorrows---the first step in the path of Him whose feet were washed by a sinner's tears and wiped with the hair of her head---of Him who said, "Go, sin no more?"

"Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And mount to the summit round by round."

That man's case was not different from many I could mention, perhaps not unlike many that others have seen.

When our boys sink down to eternal ruin, or drink the dregs from the cup of moral death, let us ask our own souls if we have done what we could to set their feet on the "Rock of Ages," where boys and men are safe from the storms of time and eternity.

On that great day when you and I shall stand before the Judge of all the earth, it will not be any excuse to say, I was too busy on my farm, or in my store, I had too much to do on "Board of Trade," or in my counting-house. We can find time and money for our own pursuits, to gratify our own ambition, while some of our boys are on the broad road which leads to eternal death.

It was a beautiful baptismal benediction, that of the Arab priest: "My child, as you came into the world weeping, while all around you smiled, may you so live that you may leave the world smiling, while all around you weep."

If we could only live such lives as this, our boys would be better, the world purer, death serener, and immortality more glorious than ever angel sung.





Panorama of Petaluma from the Resident of Wm. King.

(Courtesy Petaluma Chamber of Commerce.)



Old Year, Good-bye.

By M. Eldridge Clay.

Old year, dear year, good-bye,
Regretfully I watch you pass from time,
Back to that mystery from whence you
came,
And yet, you were not kind to me, I wonder
why,
I sadly mourn to see you go, old year.

But dear, I will not chide
Though late, the gifts you brought my
weary heart,
The earlier years, in coming, did not bring;
The thorns your summer's roses failed to hide,
I will forget the pain they caused, old year.

Old year, you will not grieve
Nor deem me fickle, if I strive to greet
The bright new year, with happy smiles,
And cease to mourn your loss and leave,
You with the cold dead past, old year.

The Hive of the Wild Bee

Henrietta White

Anna Morrison Reed.

"Then went Sampson down and his Father and Mother, to Timnath and came to the vineyards of Timnath; and behold a young lion roared against him.

"And the spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and HE HAD NOTHING in his hand.

"And after a time he returned * * * * And he turned aside to see the carcass of the lion, and behold, THERE WAS A SWARM OF BEES AND HONEY in the carcass of the lion.

"And he took hereof in his hands, and went on, eating and came to his Father and mother and he gave them and they did eat."

—BIBLE.



A Poem and a Letter.

Her King.

By Anna M. Reed.

H WINSOME maiden planned her life
How, when she was her hero's wife,

He should be royal among men,

And worthy of a diadem.

Through all the devious ways of earth

She sought her king;

The snows of Winter fell before

She walked o'er flowers of vanished Spring
Into the Summer's fragrant heat;

She bent her quest, with rapid feet,

Then saddened; still she journeyed down

The Autumn hillsides, bare and brown,

Through shadowy eves and golden morns;

And lo! she found him---crowned with thorns.

NO. 110 FIFTH AVE., N. Y., 20th JAN. 1891

DEAR MRS. REED:

I esteem it a privilege to be the first eastern publisher to whom you have sent your verse, and shall have great pleasure in presenting "Her King" to my subscribers in an early number of my POPULAR MONTHLY. I greatly enjoyed the sketch of your life, which I return, as I know the value of such articles. The photograph, however, I shall retain to add to my collection of friends—for such I feel assured we shall be, when some happy chance brings us together. Meanwhile pray believe me,

Faithfully yours,

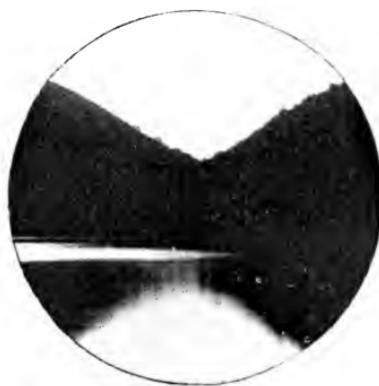
FRANK LESLIE.



No religion is TRUE except where it is consistent with Divine DIRECTION or INSPIRATION.

A God who had never so revealed himself to humanity would be no more than an image of wood or stone, and an appeal to His mercy, forgiveness or protection, would be as unavailing as that to any other insensate image.

--A. M. R.





E D I T O R I A L

A. M. REED

"What I have been, I am, in principle and character; and what I am I hope to continue to be. Circumstances or opponents may triumph over my fortunes, but they will not triumph over my temper or my self-respect."—Daniel Webster.

THE Printing Press today is the only safeguard of American liberty. Through it one may appeal directly to the people, and they, *if they understand*, Thos. W. Lawson to the contrary notwithstanding, will always uphold the cause of right and justice.

Especially is this seen where after long sufferance, the law is taken into their own hands, and quick and retributive punishment is meted out to the offender.

Mob law, much as is may be condemned, is better than law perverted, and outraged by those who hedge themselves about by legal technicalities to defeat the ends of justice.

Although earnest men, backed by millions of money are trying today to bring order out of chaos in San Francisco, we do not believe they will succeed, until the history of the Vigilance Committee of 1856 is repeated.

Men who respect neither God nor man, who hold nothing sacred that stands in the way of their lust or greed, can be checked but by one thing—death.

The history of the graft ring of San Francisco, is the shame of California, and the recent decision of the Appellate Court the consummation of that shame.

We believe that decision was dominated by J. A. Cooper, just as he dominated the Court of Mendocino, and the board of directors of the Bank of Ukiah, during his career here, where he left but misery, humiliation and hardship for those he dealt with.

We reproduce in this number of THE NORTHERN CROWN our open letter to the Supreme Court, where is told the story of his rascality in dealings with a life-long friend, to whom he owed his first appointment to a position of responsibility. The letter was published two years ago, but we reproduce it because the occasion demands it.

An Open Letter to the Supreme Court of California.

Reproduced from THE NORTHERN CROWN of January 1906.

“Who, then, is to Protect the People but the Press.”
---Cosmopolitan Magazine.

IT is most fit, at this season, when good resolves and measures for the relief of the individual, and the mass of humanity, fill the minds of many people, that the writer should begin the year, by a protest against wrong. Silence may be the only defense of the slave, but in a land where free speech is a part of the foundation of the governmental structure, one may at least be heard.

I am an American—and recognize no aristocracy but that of merit and intellect, and character as the only valuable possession. The honor which attaches to such body is your own, exists in the fact of your own integrity, and that you are the choice of the people who trust in you, and not from the fact that money or influence may have helped you to your high station.

You are where you are to protect the sanctity of the law, and prevent its perversion by unprincipled attorneys who manipulate it to their own profit, and the undoing of the helpless, the ignorant and the unsuspecting.

The aged, the uneducated and the trusting are but victims in such hands. "The law is good if a man use it lawfully," and it is your high office to see that this is done. It is a reflection, not upon you, Most Honorable Sirs, but upon conditions that now exist, that you have been forced by circumstances to place your seal of finality upon a flagrant wrong. The laws of my country do give me the right of speech, and the right of protest against wrong, and the truth of what I shall say, lifts it above all vulgar presumption. Every word addressed to you in the recital of this crime is hedged about with the dignity of the wronged.

If this alone is not sufficient to claim your patient courtesy, I ask your sufferance in the name and in the memory of him, whose every judicial act was an honor and credit to this state, and to the Court over which he presided—my loved and honored relative Robert F. Morrison, who died Chief Justice of California.

For the sake of his long service and the true dignity of the law as upheld by him, as attorney, Judge of the fourth Judicial District Court, and Chief Justice of the State, through years of life, free from the stain of private or public wrong, I know that you will consider what I may say, although the power to help me, has passed from your hands.

I refer to the case of Anna M. Reed vs. Bank of Ukiah, in which my appeal from a default obtained by fraud, was denied in Department One of the Supreme Court, as was my petition for a rehearing before that Court. Had your Honors granted that appeal, and allowed me a day in Court, to set up my defenses, all that I say here—and more—could have been proved.

The default taken against us was not agreed to either by Mr. Reed, or myself. Mr. Reed's signature was written by T. L. Carothers, upon the statement of J. A. Cooper, Bank's, attorney that Mr. Reed had agreed to a default. Mr. Reed was 50 miles away at the time. The attorney of the bank wrote a stipulation in the office of T. L. Carothers, and Mr. Carothers taking his word that Mr. Reed had agreed to it, signed it. The stipulation in the handwriting of J. A. Cooper, and the signature in the handwriting of T. L. Carothers, stands today upon the Judgment Roll.

Mr. Carothers in former years had been Mr. Reed's lawyer, but at the time mentioned was not retained by fee,

and held no power of attorney from Mr. Reed. He has given his sworn testimony that he was not retained by Mr. Reed at the time, but was acting as a *friend* in the matter between Mr. Reed and the bank. He has sworn that he signed the stipulation for default, upon the statement of J. A. Cooper the attorney of the bank that it was "*all right*."

I personally never agreed to a default, as it has been represented, or signed one. The only place on the Judgment Roll where my name appears in my own handwriting, is where I *acknowledged service*, and so little did I know of law, at that time, that for many months I believed this was the "Default" to which they claimed I had agreed.

The property involved was ten thousand acres of land in Long Valley Mendocino county, three hundred and sixty acres of redwood timber, three lots in the city of Ukiah. The gas works and right of way franchise through the streets of Ukiah, nearly four thousand sheep, more than one hundred head of cattle, a hotel property at Little River and \$5,000.00 worth of bank stock in the Bank of Ukiah. This bank stock was afterwards bid in by J. A. Cooper for \$1,700.00 to make it fit the claim. There was no claim against any of this property, that would have stood the test of a careful investigation. The investigation that was shut off by a lapsed default.

Early in the year 1890 Mr. Reed had his bank book posted. He did not owe the bank one dollar, in fact there was money to his credit. He left his bank book with the bank, we have never seen it since, though repeated demands were made for it.

Mr. Reed was one of the founders of the Bank of Ukiah. He had been its president, and a director for more than sixteen years. His connection with the bank covered an ordinary lifetime. I have letters in my possession, proving that Mr. Reed once saved this bank from great embarrassment and possible disaster, by his private fortune then on deposit in San Francisco, and which at a critical time was switched to the credit of the bank.

Both the cashier and the attorney, J. A. Cooper, virtually owed their positions to the kindness and influence of Mr. Reed.

During the fall of 1890 or '91, Judge McGarvey, president of the bank, was making his campaign for re-election. He visited with his daughter, the home of Mr. Reed. During his stay Mr. Reed asked him if arrangement could be

made to draw some three thousand dollars, to buy the Nelson & Traber sheep, from an adjoining ranch and allow the over draft to stand, until the mutton sheep were sold.

Judge McGarvey told him that the arrangement would be satisfactory. A short time after, I wrote the check for Mr. Reed for three thousand, eight hundred and fifty-odd dollars. Not very long after this a Mr. Crabtree bought our mutton sheep. The sale amounted to over three thousand dollars. When he asked Mr. Reed in what name to make out the check, he replied, "in the name of the Bank of Ukiah." To my remonstrance he paid no heed, and the check was so written, and forwarded to the bank.

We have never been able to find that it was credited against the overdraft, and have every proof that it was not so credited. Mr. Reed was in failing health. His mental condition at times had so alarmed me, that I wrote to the attorney of the bank who had ever professed the greatest friendship for me and my family, and told him I was very uneasy about Mr. Reed's condition.

As time went on Mr. Reed went no more to Ukiah to attend to the wool sale, and other business. His wool was shipped *in the name of the bank*. It was sold by Mart Baechtel one of the directors, usually to Marks & Co. The checks were handed to the attorney of the bank, and I hold Mr. Baechtel no further responsible. Checks for the sale of sheep and cattle at the ranch were made out in the name of the bank.

The bank paid the taxes, and in fact transacted all the business that Mr. Reed should have attended to personally, or trusted to an attorney of his own. This state of affairs went on for four years. At the end of that time we received a notification from the attorney of the bank, J. A. Cooper, that Mr. Reed's overdraft amounted to fifteen thousand dollars, and demanding a mortgage on the ranch of ten thousand acres.

To make evident to your honors, the mental state of Mr. Reed at this time, allow me to tell you that he ordered me to send the mortgage back to the cashier of the bank, with the request that *he acknowledge it for him*.

In the spring of 1894, a letter came from the attorney of the bank, J. A. Cooper demanding Mr. Reed's presence in Ukiah. He arose from a sick bed to go. During that visit to Ukiah he was taken into the office of the attorney

of the bank J. A. Cooper and there without counsel or advice from anyone else, signed two, at sight, notes and mortgages. These were acknowledged by the bank's attorney J. A. Cooper as notary, although at the time he was both stockholder and director of the bank.

These mortgages were blank when signed. They were afterwards filled out from the assessment lists of Mendocino county—one with all Mr. Reed's outside landed property, the other with his sheep and cattle. I know that this statement is absolutely true, because Mr. Reed told me it was only a printed blank he signed, and he did not know *what* was included in the list of mortgaged property. At the time of signing he received no money or compensation, the paper read: "as further security etc."

One also mentioned one hundred and thirty-three dollars *which was not received*, as consideration for five thousand sheep and one hundred head of cattle. The following spring another letter from the bank's attorney J. A. Cooper demanded the sum of two thousand dollars which must be paid, or foreclosure proceedings would be commenced.

I went immediately to Thomas Hopper of Santa Rosa, told him the situation, and asked him to buy Mr. Reed's bank stock. This he was willing to do. He wrote a letter to his attorney, J. A. Cooper, who was also the attorney of the bank, telling him if it was all right, to have Mr. Reed's bankstock transferred to him, and place the price agreed upon to Mr. Reed's credit. The attorney wrote a letter in reply, advising Mr. Hopper not to buy the stock, and we were shut off from that relief.

I saw, and read the letter spoken of and know this to be true. I then inquired of the attorney of the bank, J. A. Cooper, why the payment of the two thousand dollars was urged before woolsale, as but little revenue comes in between seasons, on a stock ranch. He told me that the *stockholders* were complaining about the overdraft. I immediately started on a trip through Mendocino and Sonoma counties, interviewing all the principal stockholders who *denied* that they had mentioned Mr. Reed's affairs to the directors, and sending me back with a petition to them, asking that Mr. Reed be granted time to adjust his affairs.

The following January papers were served upon Mr. Reed in the foreclosure proceedings. A demurrer was entered, and after a meeting with some of the directors, it

was agreed that *all business relative to the foreclosure should be dropped until January 1897.* Here begins the securing of the default by fraud. Without any notification to Mr. or Mrs. Reed, the papers in the case were transferred to Sonoma county.

One of Mr. Reed's daughters saw something in a newspaper, which she did not understand, she told Mr. Reed and at his direction she wrote to the attorney of the bank, J. A. Cooper.

He replied that the case had been transferred to Sonoma county, as Judge McGarvey was disqualified, but *no action would be taken, "per agreement," until January 1897.* The fact was, that at the time the letter was written *the default had already been taken, and in a short time would lapse.*

In January 1897, Mr. Reed appeared at the meeting of the directors, and asked an extension of time, to make his settlement, to which they agreed. The next morning he called at the office of Judge McGarvey then president of the bank, and asked him if he was sure that time would be given him, as agreed upon. He assured him that it would, and that no further action would be taken until he was notified.

In the following September, during sheep shearing, the sheriff of Mendocino appeared at Mr. Reed's door, with papers to serve, declaring that a judgment had been taken in Sonoma county. The sheriff had been instructed to *advertise the sale of the personal property, as he came through the town of Laytonville, before the papers were served.* At the same time the advertisement of the landed property appeared in the county papers. The day before sending the sheriff the attorney of the Bank, J. A. Cooper, took out of the hands of James Stitt, some four hundred and seventy dollars, money due Mr. Reed for tan bark cut from his redwood land. He was also the cause of having an attachment placed on the wool, for a trifling balance on a store bill.

The undue haste, and peculiar method of procedure, against people for whom the attorney professed the warmest friendship, and with whom the president of the bank, and the cashier had been on intimate terms of friendship for nearly twenty years, must appeal to your Honors as something out of the ordinary.

Mr. Reed and I started immediately for Ukiah. Called at the home of the president of the bank, in reply to our questioning as to why we had received such treatment, he replied: "before God, I did not know of this, or that your property had been advertised, the whole matter has been for months in the hands of Mr. Cooper." This was the statement of Judge McGarvey, and I believe him.

It is unnecessary to go into the details of the long conflict that followed, the work, the mental anguish, the vain effort to open the lapsed default, that for seven long years has shut me away from peace or rest. It is the opinion of some of the ablest jurists of California, that Judge Daugherty of Sonoma county should, upon our showing, have opened the default, and his failure to do so, made those following, helpless in the effort to secure justice.

It being necessary to earn the money to carry on the litigation, by some mischance we were a few days late in filing an appeal, and the confiscation of our property, and an eviction followed, cruel and unequalled for as ever occurred in any part of the world.

The shock of all this resulted in the death of Mr. Reed, whose age and infirmity, made it impossible to rally, from the grief and wrongs imposed upon him, by those whose gratitude and friendship should have been his, by right of common human decency. To make evident the truth and consistency of my statements, as to the crooked dealings employed against us, I will call your Honors attention to a document here copied from the records of Mendocino. When my last appeal was made before you, the bank was represented by John L. McNab.

He was once my attorney as this document will show you, in a suit with the same bank, over some of the same property involved, and as my attorney, received, before witnesses, my full confidence in regard to my affairs as connected with this case. He surely had no right to appear against me in your honorable Court, and in my opinion his appearance there should have been challenged at the time.

Anna M. Reed, Plaintiff
vs.
Bank of Ukiah, a Corporation, Defendant.

THE NORTHERN CROWN.

NOTICE.

To Messers Heller & Powers, Johnson & Thatcher, and
JOHN L. McNAB, Esq.

Attorneys for Plaintiff:---

You will please take notice that judgment has been duly entered and recorded on the 4th day of May, 1898, in the above entitled action, in favor of the defendant, and against the plaintiff, in accordance with the verdict of the jury rendered in said action on the 29th day of April, 1898.

J. A. Cooper,

J. Q. White,

Attorneys for Defendant.

Dated this 4th day of May, 1898.

STATE OF CALIFORNIA, }
County of Mendocino. } ss.

County Clerk's Office, July 13. 1905.

I, Hale McCowen, County Clerk of the County of Mendocino, State of California, and Clerk of the Superior Court of the County, do hereby certify that I have compared the foregoing copy of the entry of Judgment in the case of Anna M. Reed vs. Bank of Ukiah, a corporation and the indorsement thereupon with the original records of the same remaining in this office, and the same are correct transcripts therefrom, and of the whole of said original records.

IN WITNESS WHEREOF, I have hereunto set my hand and affixed the Seal of said Court, the day and year in this certificate first above written;

HALE MCCOWEN

County Clerk and ex-officio Clerk of the Superior Court of Mendocino County.

By Deputy Clerk.

4978.

SUPERIOR COURT

County of Mendocino

Anna M. Reed,

vs.

Bank of Ukiah, a corporation.

NOTICE OF ENTRY OF JUDGMENT

Due service and receipt of copy of the within. Notice admitted this 4th day of may, 1898.

Heller & Powers,
per Thatcher.
Attorney for Plaintiff.

Filed May 4, 1898.

Hale McCowen, Clerk.

J. A. Cooper and J. Q. White.
Attorneys for Defendants.

So has the sanctity of the law been outraged—the sanctity which you Sirs, guard with your sacred honor.

After the claim was made against us for an overdraft of fifteen thousand dollars, we have never been able to get an intelligent, itemized statement from the Bank of Ukiah. Although they admit charging ten per cent interest compounded every thirty days. And we have positive evidence that large sums of money paid by us into the bank, were not properly credited. Able as your Honors may be, and honorable as may be your Court, a woman so deeply wronged, may without offense, appeal from you, *to the power that made you*—the people of California.

Through you, to them, I submit for consideration the main facts of the greatest crime ever committed in the name of the laws of California. It was simply the confiscation of a magnificent property, because advantage was taken of a man, whose affairs were in a solvent condition, but he himself helpless, in what he believed were friendly hands.

In justice to the Bank of Ukiah, I will say, that the board of directors, were at the time partially incompetent, and dominated entirely by one man—a man, able, industrious, and unscrupulous. His cupidity and a motive even worse—personal revenge upon one whom he had failed to dominate, led to this crime. Conditions and circumstances made it possible, and deserving people have suffered.

Is there no remedy in the courts for such perversion of law and justice—no penalty for the outlaw who robs the helpless by legal methods? If not, it is time that the hush of assumed dignity should be broken, and the people hear the truth.



The President Says Criticise the Judges. Nevertheless, if the judge clearly fails to do his duty by the public in dealings with the law-breaking corporations and law-breaking men of wealth, he must expect to feel the weight of public opinion; and is this but right, for except in extreme cases this is the only way in which he can be reached at all. No servant of the people has a right to expect to be free from just and honest criticism. —**President Roosevelt**, in his Message to Congress.

“JUSTICE” COOPER MAKES NEW RECORD AS PENMAN.

Figures Indicate He Wrote Schmitz Opinion in Longhand in Less Time Than Stenographer Took to Type It.

In writing his now famous opinion in the Schmitz case, Presiding Judge J. A. Cooper of the District Court of Appeals has established a new record both as a jurist and a penman.

In less than seven hours Cooper wrote in long-hand the decision of the Appellate Court, a document of 12,000 words in length, which it took his stenographer twelve hours to typewrite. Either those must be the facts or else the Justice wrote his decision before the District Attorney's final brief on the instruction had been filed and the case formally submitted.

These are the facts: On November the 22, the attorneys for both sides appeared and argued their case before the court; the appellant Schmitz was given ten days to file a brief on instructions, and the respondent People ten days to file a reply brief. Counsel for Schmitz failed to submit their brief until December 28, and the District Attorney filed a reply after 4 o'clock on Wednesday afternoon. The decision was filed with the clerk on Thursday (yesterday) morning at 11 o'clock.

Not until the District Attorney had filed his brief at 4 o'clock on Wednesday afternoon had the case been finally submitted, and yet the 12,000 word opinion, which Stenographer Tucker spent twelve hours in typewriting, was ready at 11 o'clock the next morning. The lightning-like jurist had written in long-hand the entire decision after looking up his authorities and handed the decision to W. F. Tucker, at the latest, by 11 o'clock at night. But Tucker, who had been chosen for his position as court stenographer, where speed and accuracy are needed in order to take down the ordinary conversation of two or more persons, never missing a sentence, could not equal the work of Cooper. It took him twelve hours to type-write the opinion so that it was ready for filing this morning; the opinion that Justice Cooper had written out in long-hand in less than seven hours.

“It took me twelve hours to type write that decision,” said Tucker this morning. “It was unusually long---12,000 words. Justice Cooper's original was in long-hand. I cannot tell you when it was handed to me to write, as that would be going into matters of the court.”

The opinion of Justice Cooper barely touches on the correctness of instructions objected to by defendant for the reason, as Justice Cooper says, that “in view of the holding as to the indictment it would serve no useful purpose to discuss them.” Notwithstanding the holding as to the indictment, however, the opinion discusses many rulings on points of evidence and procedure which also, in view of the holding as to the indictment, it was unnecessary to discuss.

---San Francisco “BULLETIN.” Jan. 10, 1908.



The San Francisco “Bulletin,” has always stood for the interests of the people, and against corrupt leaders. The murder of its able and fearless founder, James King of

William, by the ex-convict supervisor Casey, who was hanged by the Vigilance committee, seemed to consecrate the "Bulletin" to the cause of honest journalism. Through change and time its policy remains the same, and the people of California appreciate its brave and honest work.



We have been handed the poems of Martha L. Hoffman, for review. This book in blue and gold, will be a valued possession to the friends who knew the gentle, gifted life of the author. An extended notice with one or more poems from its pages will be presented in the next issue, as time and space forbid in this.



The ladies of Petaluma and vicinity will do well to call at the millinery depot of O. U. McKinney, 161 Kentucky street. Where courtesy and reasonable prices, make an inspection of beautiful things a pleasure and satisfaction. All are treated with fairness and attention. So look before purchasing elsewhere.



The photograph used as our Frontispiece was taken by A. O. Carpenter.

The latest issue of the Northern Crown is the Point Arena number, being an exposition of its early history, settlement and growth. The magazine is full of beautiful colored illustrations and altogether is an exceedingly attractive number. There is the usual miscellaneous matter, poetry and prose.

— The Californian

Mrs. Anna M. Reed, editress of "The Northern Crown," a handsomely illustrated and ably conducted magazine published at Ukiah, was in Kelseyville yesterday. The magazine is devoted to the interests more particularly of Northern California, along the development line, rather than literary and sentimental, and presents monthly grand views and write-ups of the several counties. The last number is a gem and the illustrations are artistically tinted, the entire work being done in her office at Ukiah. Mrs. Reed was in town yesterday gathering up photographs of views of Lake county, and soliciting patronage to assist her in having cuts made to illustrate a number, which she will issue about May, devoted largely to our county. Every public-spirited citizen should assist this energetic lady to do our section justice, as her magazine reaches many readers, who, perhaps, would gather their first impressions of this wonder-land in that manner.

— The Kelseyville Sun

For City Marshal of Ukiah City.

Frank C. Deyoe

Election April 13, 1908.

For City Treasurer of Ukiah City

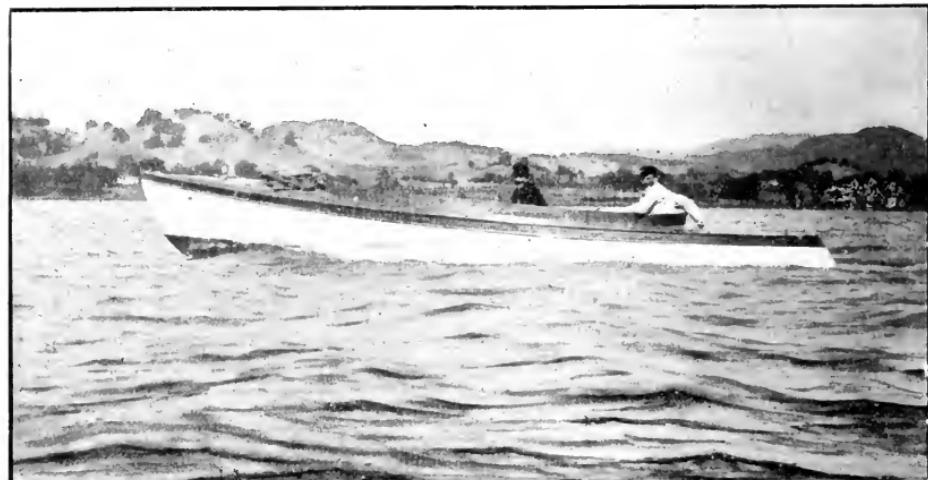
Warren DeMerritt

Election April 13, 1908.

For City Marshal of Ukiah City

Bert H. Miller

Election April 13, 1908



COLLIER BROS., BOAT BUILDERS.

Visitors to Lake county who want to see Clear Lake will get a good run and prompt service in Collier Brothers' Launches, speed, safety, comfort.

Lakeport

REED JEWELRY COMPANY

(INCORPORATED)

Watches, Clocks, Jewelry, Silverware, Sterling Silver Novelties, Diamonds, Society Emblems, Souvenir Spoons, Engraving.

Talking Machines of all kinds and prices A Full line of Records

The Only Edison Agency in the County

Largest line of Phonograph Records in Lake county.

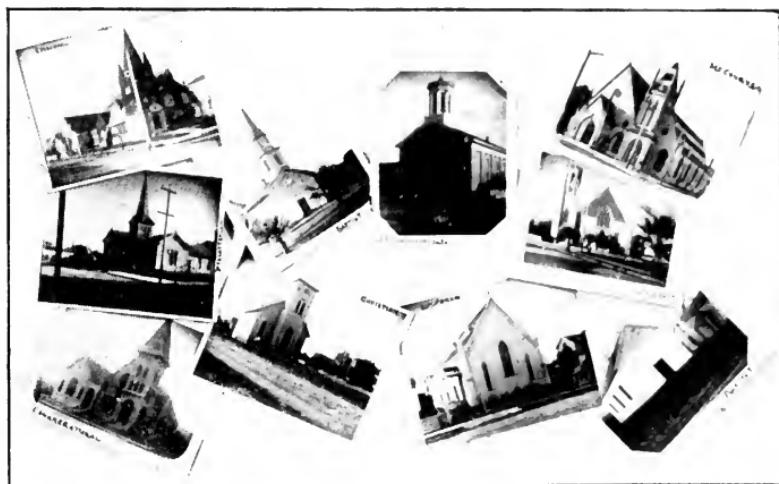
MAIN STREET, opp Postoffice

LAKEPORT, CAL.

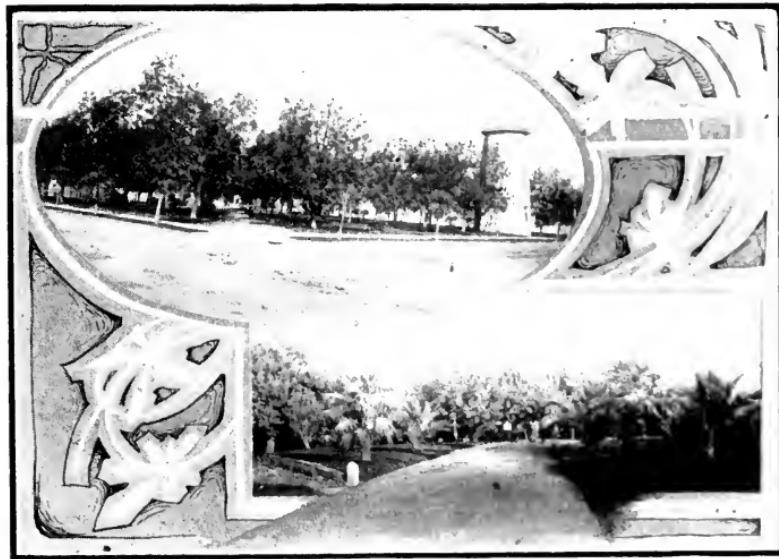
Brown's Millinery

KENTUCKY STREET

PETALUMA, CAL.



Group of Churches, Petaluma.



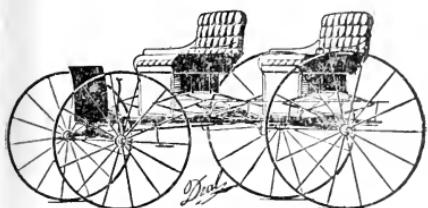
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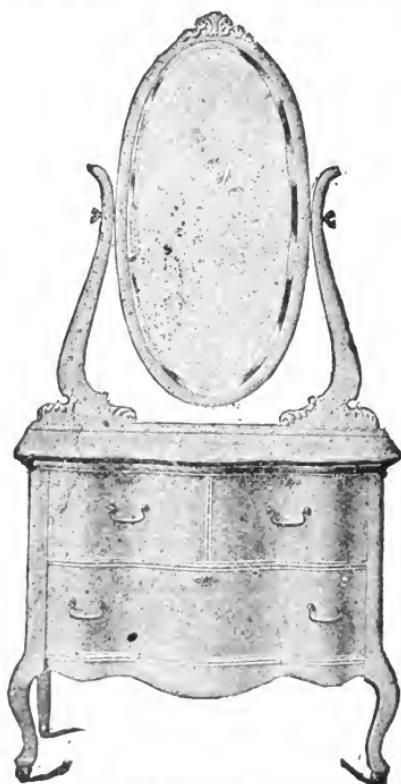
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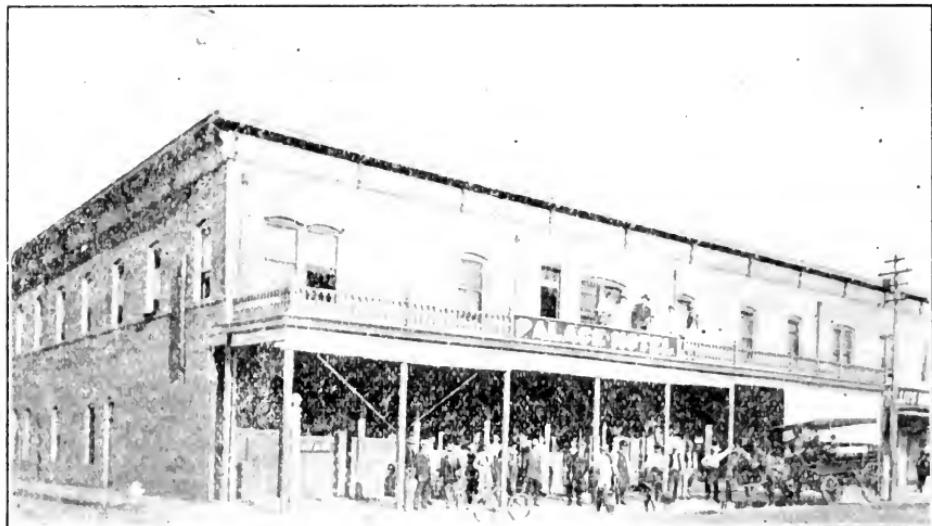
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